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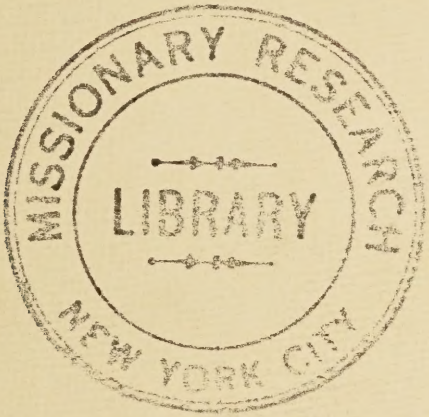
# WORLD CHRISTIAN COMMUNITY IN ACTION

## THE STORY OF WORLD WAR II AND ORPHANED MISSIONS

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# World Christian Community In Action

THE STORY OF
WORLD WAR II AND ORPHANED MISSIONS

by

Kenneth Scott Latourette 1884
and
William Richey Hogg

1949

INTERNATIONAL MISSIONARY COUNCIL

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# Authors' Note

Consistent, adequate documentation would unduly extend this booklet. Hence, all citation of authority has been omitted. However, primarily five sources have supplied the facts and information contained herein: *The International Review of Missions,* the *Bulletin* of the International Missionary Council, *Aid for Orphaned Missions,* annual financial statements issued by the International Missionary Council, the annual *Reports* of the Foreign Missions Conference of North America, and the annual *Minutes* of the Conference of Missionary Societies in Great Britain and Ireland.

K. S. L.
W. R. H.

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# Foreword

Francis Bacon has written that "adversity doth best discover virtue." The adversity of war has helped to demonstrate the strength of the universal Christian fellowship. At no point in the life of the Church has this been more true than in the missionary enterprise. The story of "Orphaned Missions" is a record of heroic achievement and of Christian solidarity that should be more widely known. It has never been fully told, for it has not yet been completed. The need for intermission aid continues. It is as great and as urgent now as it was in wartime.

The International Missionary Council has been fortunate in enlisting the cooperation of Professor Kenneth S. Latourette and Mr. William Richey Hogg in the preparation of this pamphlet. They have written a vivid and accurate account of the response of Christian missions to the threat of war. They have been no less successful in making clear the nature of the continuing emergency.

It is our hope that this brief summary will receive the wide reading that its high quality deserves. It will certainly whet the appetites of those who do read it for that fuller record of the history of "Orphaned Missions" that will some day be written.

C. W. RANSON, GENERAL SECRETARY,
INTERNATIONAL MISSIONARY COUNCIL

# World Christian Community in Action

Hitler's armies marched into Poland on September 1, 1939, and World War II began. That the repercussions were farreaching, any school boy can testify. Yet who would have suspected that halfway around the world in the inaccessible northern mountains of a great tropical island the effects would be felt immediately? They were. And thereby hangs a tale.

The Island of Sumatra in the Netherlands Indies includes among its 8,000,000 inhabitants 1,200,000 Bataks, amazingly energetic, self-confident, independent highlanders. A fierce race practising barbarities even in the nineteenth century, the Bataks had allowed in their midst in 1864 a German missionary. Three generations later, under the tutelage of successive German missionaries, the Christian Church in Batakland had won one-third of the Batak nation. Equally remarkable, by the 1930's Batak Christians supported their own pastors and were evangelizing unreached Bataks. The situation assumes further significance when one recalls that World War I had halved the German missionary community working among them. In the late thirties, in addition to a few doctors and nurses, only twenty-five ordained missionaries of the Rhenish Society remained—theirs the important work of supervision and spiritual nurture among the Batak church leaders.

Then with lightning swiftness war broke in Europe. Communication with the homeland was impossible. Overnight Sumatra's German missionaries were cut off from the support of their parent society. Left alone, without funds and without counsel from home, they had become like so many of their scattered colleagues, "orphaned" missionaries.

At once the Dutch missions' consul cabled the International Missionary Council. The Rhenish missionaries cut their working budget sharply. Bataks and straitened Dutch missionaries sacrificed to help financially. And then through the International Missionary Council's New York office came additional aid. With studied frugality and outside help, meager though it was, the orphaned missionaries somehow maintained their work. But on May 10, 1940, Germany invaded Holland. In Sumatra prompt internment ended Rhenish work among the Bataks.

Among those responsible for world missionary cooperation two paramount concerns demanded attention: the welfare of a younger church suddenly on its own, and the well-being of its missionaries, including their eventual re-establishment or repatriation. Confronted with a challenge and waiting for no one's solicitude, the eager Bataks created a new structure for their church, assuming full responsibility for it. Soon several Dutch missionaries, lent by their societies and supported from the United States and Australia, came as colleagues to work with them. But alone through hard years of Japanese occupation the Bataks proved their capacity and spirit.

And what of the orphaned missionaries? Transferred to India, the men remained interned throughout the war. Their families stayed in Sumatra. At the war's end the stranded women and children were living under primitive conditions. They were in pitiable circumstances. Shipping

space and food were not for them. Money was forwarded to them through the International Missionary Council; but more important, that body, knowing the plight of the stranded families, appealed on their behalf through its London office to British authorities then in charge in Indonesia. As a result their hardships were somewhat eased. In India, eighteen months after Germany's surrender, the men of the mission were being repatriated. But negotiations for the repatriation of the mothers and children were greatly delayed. Through months of waiting, the Rhenish families stranded in Indonesia were supported from America. Finally, after weeks in transit, they reached Germany in July, 1947, more than two years after that nation's surrender.

Behind this unheralded drama lies an unparalleled example of world Christian fellowship—a story of foresight and planning, of sacrifice and solidarity. Although it is only one phase of the Christian world mission during World War II, it stands unique. In the long history of the Church its chapter title reads "Orphaned Missions." Its exemplification of Christian love has made tangible the real meaning of Christian unity. Its final paragraphs remain to be written, but the thrilling chronicle of nine years demands telling now. Indeed, such recounting can indicate what we trust the future has still to unfold as the content of the unwritten paragraphs.

During the war the story of Sumatra's Rhenish missionaries had a hundred counterparts. Yet in two striking ways it is not typical. In many other areas orphaned missionaries, some of them German, remain. They struggle on at bare subsistence level. Although eager to support them, their home constituencies, completely isolated by occupation or hedged in by exchange restrictions, can forward no funds. On the other hand, and of greater consequence, the Batak Church

ranks among the strongest of the younger churches. Deprived of its missionaries, it suffered no seriously crippling effects. In similar circumstances, if now deprived of their missionaries, numerous other younger churches would not be so fortunate. In short, orphaned missions, a present reality and no longer a transient emergency, remain crucial in current ecumenical strategy. To gain an appreciation of this fact, we must trace their emergence.

# Precursors to Orphaned Missions

The saga of orphaned missions can be written only because world Christian community exists, because the whole Protestant missionary enterprise has become so much a cooperative venture, and because hundreds of denominational societies in many countries have learned the necessity of working together. Indeed, the International Missionary Council, foster parent of what are affectionately described as "orphaned missions," twice before had had to meet similar situations. From these it gained invaluable experience.

WORLD WAR I. . . World War I created a missionary problem of less magnitude than its successor. But it brought to German missionaries internment and expulsion from their fields. To meet the dislocation the Edinburgh (1910) Continuation Committee and later the Emergency Committee of Cooperating Missions—the immediate forerunners of the International Missionary Council—laid important foundations. Dr. J. H. Oldham, secretary of these earlier bodies and later of the International Missionary Council, labored prodigiously on behalf of German missions. Through his long experience and acquaintance with government officials, he managed almost single-handedly to have written into the Treaty of Versailles a clause that averted the confiscation of German mission properties. This act alone saved German missions millions of dollars.

And in World War I while German missionaries were for the most part either interned or repatriated, much of their work on the field was maintained by other societies and returned in the early twenties. What was done was inadequate, but it preserved the German enterprises from complete disintegration. The United Free Church of Scotland assumed responsibility for the Basel Mission's work on the Gold Coast. The Paris Evangelical Missionary Society sent one of its ablest missionaries with several assistants to care for a German field in Cameroun. In India the Bishop of Chota Nagpur assumed oversight of the large Gossner Mission, gathering a small band of workers to care for the schools and counselling with Indian pastors. In the Madras Presidency American Lutherans did their best to carry two German missions, and Swedish Lutherans assumed responsibility for the Leipzig Mission. Before German missionaries were removed from the field, financial aid went from America, largely through Dr. John R. Mott's efforts, and from Britain, through the Conference of Missionary Societies in Great Britain and Ireland. From 1917 to 1926, the Foreign Missions Conference of North America reports, American boards contributed $1,700,000 (most of it from Lutheran sources) to maintain German missions.

Cut off by war from the outside world and not understanding the complexities of the problem, the Germans were at first bitter at what they regarded a usurpation of their work by others. That much of their work was maintained and their properties restored, however, resulted in much fuller unity and a wholly new assurance and mutual confidence between Anglo-American and Continental missions in World War II.

THE GATHERING STORM. . . The pre-1939 period has been characterized as of "The Gathering Storm." They were years when not only nation states but also Christian missions moved in an oppressive atmosphere. As early as 1931-32 Japan had taken Manchuria and in 1937 had begun an undeclared war in China. In 1935-36 Italy had seized Ethiopia. Tension mounted as country after country in blind desperation groped along paths that led to war. When the world-engulfing storm broke, it threatened to destroy a large part of the missionary enterprise. That it did not can be accounted for only by a new emergent in Christian history.

The first clouds of the gathering storm stimulated a second cooperative effort to aid German missions. With the rise of Hitler and National Socialism in Germany, difficulties began to plague that country's missionary societies. Internal upheavals rocked the German churches. Government decrees sharply restricted German missions. Yearly expenditures for overseas work then approximated $1,250,000, of which about $500,000 went for national workers and the maintenance of institutions. The remainder supported two thousand German missionaries. With the tightening of Germany's economy for rearmament, government orders ended all exportation of marks. German societies were desperate.

In response non-German societies determined at once to call to their aid the International Missionary Council. That body, while willing, found itself greatly embarrassed. The world depression was drastically reducing the incomes of the societies of all nations. Support of the entire German budget was out of the question. Only partial alleviation was possible. Fortunately, German societies could still collect money, and their proposal was accepted that assistance be

given as a loan against which they would deposit equivalent sums in German banks for future repayment.

In India the Leipzig Mission received aid from Sweden. Germans in the Netherlands Indies were helped by Dutch societies. From Denmark, Finland, Norway, and Switzerland came further contributions. Within a few months nearly $34,000 was made available from British societies. The British and Foreign Bible Society, having commitments in Germany, arranged for German societies to finance its work there while it provided equivalent sums in sterling for transmission to their fields. This device freed more than $3,000 monthly. American boards gave nearly $11,000, of which more than $8,500 came from one Lutheran body. In addition, the National Lutheran Council sent more than $4,000. Eventually permission was secured from the government for German societies to send monthly funds to missionaries at a rate representing two-thirds of their former stipends, with nothing allowed for budgets on the field beyond the salaries of missionaries. Only a temporary measure until German societies could solve their own problem, the emergency fund was terminated in June, 1935.

In Germany, despite mounting obstacles, missionary giving increased steadily. But the two-thirds export restriction remained. German missions in China and India suffered financial distress, enterprises were curtailed, some formerly salaried nationals served voluntarily, and local appeals for funds were made by other missions. But when war broke out in September, 1939, German missions, representing half the Continental missions' work, faced complete collapse.

CHRISTIAN COMMUNITY. . . The late thirties witnessed several great ecumenical gatherings. One of the last before the war was that of the International Missionary

Council at Madras in 1938. At that time, when nations were girding themselves for war, representatives from Christian communities around the globe came together—in the most representative meeting ever convened—to plan unitedly for the world mission of the churches. The Madras Message bears eloquent witness that those assembled were fully aware of the centrifugal forces separating the nations. Intense struggle characterized their world. But they also recognized that through God's Spirit a unifying fellowship had been growing within the Christian community and that as members of that fellowship they had a task to fulfill.

In the summer of 1939, six months after Madras, imminent conflict seemed stark reality. Madras had created a spirit that would not be broken, but an emergency strategy was imperative. Hence, Dr. A. L. Warnshuis, secretary of the International Missionary Council in New York, and Dr. John R. Mott, chairman of the Council, traveled to Berlin to make plans for safeguarding missionary interests in the event of war. The resulting agreements were reported at the July meeting of the Council's *Ad Interim* Committee.

The consultations between German leaders and Dr. Mott and Dr. Warnshuis had produced four basic policies to be followed in the event of war: channels of communication would be kept as open as possible; National Christian Councils would in every possible way care for younger churches whose missionaries might be interned; financial help would be given to missionaries not interned but cut off from their home base; and, finally, efforts would be made to protect mission property as it had been under the Versailles Treaty. The missionary community was praying and working for peace. It had prepared for possible disruption by war.

# War in Europe

Two days after the invasion of Poland, Britain and France were at war with Germany. The plans that had been laid earlier in the summer went into effect at once, and within two weeks the International Missionary Council was able to announce that all missionary property would be safeguarded as it had been through the last war. The situation seemed well in hand.

GERMAN MISSIONS. . . Among Continental missions, those of Germany, the first affected, constituted the largest bloc. Of thirty-five hundred Continental missionaries then on the field, nearly half came from Germany. And of the $4,500,000 then being contributed to missions by Continental societies, a full half came from Germany. Furthermore, with China, Japan, and Sumatra ranking as major exceptions, the preponderant part of German missions was conducted within British territory or in areas governed by Britain or the Dominions under mandate. Again, with a few notable exceptions, in British areas most of the male German missionaries were at first interned.

The British government, however, bearing in mind the precedents of World War I—actions taken because an interdenominational and international missionary body with an able secretariat and speaking with one voice could make the necessary representations to official agencies—adopted a lib-

eral policy. From the start India's ruling officers acted in consultation with the National Christian Council regarding the maintenance of German missions, and very quickly they released all internees. Then the British Colonial Secretary wrote to the International Missionary Council in London, expressing his sincere hope that as many "enemy alien missionaries" as possible might maintain their work in Africa. In Tanganyika, for example, there were five German societies with one hundred men missionaries. Interned and offered parole, all but a few returned to their work.

Elsewhere neighboring missions stepped into the breach. In India when the Leipzig missionaries were interned, the Church of Sweden Mission and the Tamil Evangelical Lutheran Church shouldered the major burden. And just prior to hostilities, the Anglican Bishop in Jerusalem secured government consent for the continuance of German missions in Palestine simply with oversight from British personnel. Everywhere, the immediate hearty response of other societies enabled German missions to continue.

MEETING THE NEEDS. . . On the other hand, for five years exchange regulations had hobbled German work. War's outbreak dealt the final blow. No funds could be sent to any missionary. Hence, in China, Japan, and Sumatra, where Germans had not been interned, as well as in British areas, the crucial question was financial support. Given the legal right to pursue their activities, how could German missionaries continue with no money?

Clearly, the International Missionary Council had to assist these missions in distress. The first gift came from Scotland in October, 1939. Unsolicited, it amounted to $1,000 (£250) and was given to be used at the discretion of the International Missionary Council. Scotland was at war with Ger-

many, but, as so often during this war, the Christian community, united in love, testified anew that it transcended lines of battle, nation, and class. The Church of Sweden agreed to underwrite the Leipzig Mission in India. Dutch missionaries in the Netherlands Indies assessed themselves a small amount each month to help the German missionaries among the Bataks. Other gifts began to come in slowly. American churches contributed—most notably the Lutheran denominations, responding wonderfully to meet the needs of the almost wholly Lutheran German societies. From September, 1939, through May, 1940, the New York office of the International Missionary Council and the American Section of the Lutheran World Convention sent $90,000 to stranded missions needing financial support.

OTHER CONTINENTAL MISSIONS AFFECTED. . . German missions were not alone in feeling the first impact of war. The Basel Mission, long a Swiss-German organization, drawing missionaries and support from both countries, had to become a purely Swiss mission. This deprived it of much support. Yet the Paris Evangelical Missionary Society was more seriously affected. Its secretary and fifty of its ninety-eight missionaries were conscripted. Furthermore, the strongest centers of Protestant giving were in Alsace-Lorraine where large-scale evacuations occurred. These plus the tremendous financial stress of war felt everywhere in the country made fund raising exceptionally difficult. In England an emergency committee, with the support of the Archbishop of Canterbury and others, was formed to aid the Paris Mission. Likewise, Finnish missions in Africa, China, and India were orphaned by Russia's invasion of Finland. The Scandinavian countries, Great Britain, South Africa, and the United States all came to their aid.

# The Aftermath of Blitzkrieg

The winter of 1939-40 witnessed a lull in hostilities. But in the spring of 1940 German "lightning war" struck Europe. In the second week of April, Denmark and Norway were invaded. One month later German armies swept over Luxemburg, Belgium, and Holland. By June fourth Dunkirk was history. Several weeks later, on the twenty-second of June, France surrendered. The war had entered a new phase.

CONTINENTAL MISSIONS. . . Prior to this the problem was chiefly defined as that of German missions—the treatment of missionaries and property, the financial support of their work. But now, except for the gravely restricted Swiss and Swedish missions, the whole missionary endeavor of Continental Protestantism faced rapid disintegration. Could the Christian missionary enterprise meet the challenge successfully?

On the eve of war, roughly one-half the total missionary personnel came from North America, three-eighths came from Britain, and slightly more than one-eighth came from the Continent. Comparison by expenditure discloses almost identical proportions. But a third criterion, the nationals among whom missionaries work, reveals that Continental missionaries were reaching more than 22 per cent of the entire field. One-eighth of the Protestant missionary budget may seem inconsequential. But recognition that between

one-fifth and one-fourth of those influenced by Protestant missionaries are reached by Europeans makes graphic the outreach of Continental missions.

In China nearly as many people were touched by Continental as by British missions. In the Netherlands Indies, where Protestant Christians outnumber those of China, Japan, Korea, the Philippines, and Siam together, virtually all work belonged to Continental societies. In India the Gossner, Leipzig, and other missions had a wide outreach. And in East, South, and West Africa great numbers of younger church Christians depended upon European missionaries for their spiritual nurture. Indeed, Continental missions were strongly planted over much of the world. Overnight their supporting root was severed. More than one-fifth of the whole Protestant missionary enterprise in the world was orphaned. Thirty-five hundred missionaries in forty countries and one hundred and sixty-eight missions—not simply "stations," but the whole work of a church or society in a particular area or nation—were thus cut off. Communication, coordination, support combined into one enormous problem.

By the summer of 1940 in British territories the majority of German missionaries had been interned or repatriated. In the Netherlands Indies all had been interned. But in China and Japan, while lacking support, most of them were still free.

ORPHANED MISSIONS. . . The sudden plight of all Continental missions in the late spring of 1940 demanded immediate action. The Continent was sealed off. Britain after Dunkirk was battling for existence on her tight little island. The great load had to be carried by North America.

Immediately the New York office of the International Missionary Council enlarged its plans and took steps to aid "Mis-

sions Affected by War."[1] Dr. Eric North of the American Bible Society suggested as more appropriate a fund to aid "Orphaned Missions." The phrase, Dr. Warnshuis liked to point out, had good scriptural warrant. For the verse "I will not leave you comfortless" (*John* 14:18) is translated more accurately in the margin, "I will not leave you orphans." "Orphaned Missions" was brief, described the actual situation, and carried strong emotional appeal. It gained currency and came to designate missions cut off from their home base. As it has been used, however, the phrase includes not only missions actually orphaned but the whole allied effort to assist them.

PARALLEL LUTHERAN EFFORTS. . . For months what is now the United States Committee of the Lutheran World Federation (as Dr. Paul Empie has recently described it, "the 'alter ego' of the National Lutheran Council") had been supporting destitute Lutheran missionaries, most of them German. When war touched all Continental missions, that body determined to enlarge its support. By September, 1940, Lutherans in America had given $225,000 for the maintenance of European Lutheran missions, but immediately they launched a new appeal for $500,000. Lutheran World Action, the Lutherans' fund raising body, was directed by the late Dr. Ralph Long whose special concern became Lutheran orphaned missions. From the beginning American Lutherans raised, administered, and sent their money directly. But a cordial working agreement provided for close cooperation between the International Missionary Council's Orphaned Missions Fund and Lutheran World Action. Thus,

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[1]The code initials MAW still appear on Orphaned Missions *Bulletins*.

while Lutheran funds have been administered separately, they have always been reported for inclusion in the annual totals of the Orphaned Missions Fund.[1]

Dr. Warnshuis and Dr. Long maintained close liaison between the International Missionary Council and Lutheran World Action, both for mutual assistance and to avoid overlapping. From the start it was agreed that the International Missionary Council would care primarily for non-Lutheran missions. Of the one hundred and sixty-eight Continental missions affected by war, fifty-four became the special responsibility of American Lutherans. In effect, they accepted as their special charge almost all Lutheran missionary work in the world. The remaining one hundred and fourteen missions for the most part looked for their support to the International Missionary Council.

THE APPEAL FOR ORPHANED MISSIONS. . . The International Missionary Council sponsored no direct relief appeal but operated through denominational relief committees and mission societies. These it supplied with information and then acted as a clearing house to channel any money they designated for orphaned missions to the area of greatest need. In the summer of 1940 Miss B. D. Gibson, with her broad knowledge of Continental missions, came from the London office of the International Missionary Council to America to assist in developing effective machinery. It will be recalled that by June, 1940, more than $90,000 had been sent from the United States through the Lutherans and the International Missionary Council. But from the first of July, 1940, the situation was so desperately urgent that $50,000 monthly, divided almost equally between the two bodies,

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[1]See Appendix, page 48, for totals of the years 1939-1947.

had to be sent. The International Missionary Council's largest single responsibility, with a $10,000 monthly allotment, was for Dutch work in the Netherlands Indies.

The total budgets of the orphaned missions had been about $4,500,000 annually. For the mere subsistence of missionaries and the bare maintenance of essential work, it was determined that a minimum of $2,000,000 yearly had to be provided. Anyone familiar with missionary budgets can gather what hardships reduction to "minimum support" meant. In the autumn of 1940 an orphaned missions appeal for $2,000,000 was made. Three-fourths of it was to come from the United States.

Even by December, 1940, a remarkable story could be told. Despite the strain of war, not a Protestant mission anywhere in the world had been suspended or abandoned. At least some aid had been sent to every mission, of which there were one hundred and twelve, then known to be in distress. Although many projects were dropped, "essential" work in every mission was maintained. From September, 1939, nearly $385,000 had been sent from America. Since administrative costs were absorbed by the International Missionary Council, every cent of this had been used for orphaned missions. Furthermore, all contributions had been over and above regular giving and tended everywhere to encourage and strengthen support of the contributing denominations' own enterprises. In addition American Baptists sent English Baptists nearly $190,000 for their missions.

A year later in December, 1941, the story was substantially the same, although much more had been given. Contributions totaling more than $85,000 came from other countries. Understandably, England had been able to give only slightly more than $18,000, but in addition English so-

cieties were underwriting salaries for several orphaned missionaries, were providing partial support for some, and were giving housing to others. Canadian churches sent their contributions through the International Missionary Council's London office for distribution within the sterling area. Sweden continued to lead the other countries by giving some $21,000, with Canada only slightly behind.

One hundred and twenty missions had been aided. The cost of administration for these funds had been kept to an amazingly low $3,000. Of the total of $880,000 given by American churches in 1941, $374,000 was contributed directly to British missions, $300,000 going from the Protestant Episcopal Church and the remainder from the Methodists and Baptists. The China Inland Mission sent a substantial grant of nearly $18,000 to associated missions in China. Heartening gifts representing real sacrifice were made from lands of the younger churches. The Japanese Christian Fellowship Deputation that visited the United States in the spring of 1941 gave $100 just before its departure for Japan. The National Christian Council of China collected nearly $4,500 of which one-sixth came directly from Chinese churches. Indian and Burmese Christians gave more than $12,000 for the War Emergency Fund of their own National Christian Council. Other gifts came from Australia, New Zealand, and South Africa. In the Congo, Cameroun, and Madagascar single churches aided missions and missionaries in their respective lands.

The nearly $980,000 contributed to orphaned missions in 1941 was only half the amount thought to be absolutely necessary. Yet somehow Continental missions kept going. Gifts not counted in this total came from unexpected sources and helped tremendously. The largest of these, from the Royal

Norwegian Government then in London, provided $200,000 (£50,000) for orphaned Norwegian missions. Missionaries themselves sacrificed quietly to stretch each dollar given to them. Already low salaries were voluntarily cut as much as 75 per cent. Wherever possible, personnel and funds of neighboring missions were pooled for the most efficient and economical administration. The most rigorous economy was practised everywhere. An example is that of Danes in Syria who were receiving 70 per cent of their former funds. As exchange rates continued to drop, they accepted that as their own problem. Only when they reached their limit of endurance, the men subsisting on $16 and the women on $10 monthly, did they report that several teachers would have to be dismissed. Necessary funds were, of course, cabled at once. Indeed, the few remaining German missionaries in Palestine, learning of the Danes' plight, gave from their own meager resources to help those whose needs they believed to be greater than their own. The incident is typical and serves only to illustrate the conscientious frugality with which all missionaries carried on.

EUROPEAN SUPPORT FOR MISSIONS. . . The devotion of Continental societies in gathering money against the day it could be used and their determination to resume work the minute the fortunes of war permitted elicit deepest admiration. Swiss societies that formerly had drawn much support from Germany refused to call for aid. Missionary giving, as compared with 1939, was actually increasing in Germany and the occupied countries of Norway, Denmark, and Holland. Money, obviously, could not be sent abroad, but mission leaders determined not to let their countrymen forget their missionary responsibility even when cut off by war. Contributions had grown remarkably in France. With

its director back from a prisoner of war camp, the Paris Mission resumed support of its own missions in Madagascar, Togoland, and Senegal while receiving help from Switzerland, Australia, Canada, and the general funds of the International Missionary Council for its work elsewhere. European Christians had not abandoned their missions. They were only unable to send available funds.

But with all the determined spirit of Continental societies, with windfall gifts like that of the Norwegian Government, and even with the determination and sacrifice of missionaries themselves, had it not been for the magnificent spirit shown by the younger churches, the less than $1,000,000 given in 1941 for orphaned missions would not have been adequate.

THE RESPONSE OF THE YOUNGER CHURCHES. . . Missionaries left penniless were scattered around the world, but fellow Christians among whom they labored took heroic measures to help sustain them and their work. Two humble village women of Ceylon, immediately upon hearing of the difficulty facing their Danish missionary, brought her a fowl and two *annas* (four cents). Out of their pitifully small income they could not supply all her needs, but they promised to bring her two additional *annas* daily. Not much? It was the widow's mite, but in Ceylon instead of ancient Palestine. An ashram of Tamil folk in Ceylon sent its leader across India to discover how it could help the orphaned Danish mission to which it owed its nurture. When the leader returned, he called for Tamil missionary volunteers, and the first person that group sent out was a young Tamil woman—a foreign missionary—to India. In Madagascar the Malagasy Church undertook full financial responsibility for training its own pastors and evangelists. And while its nation was

being drained by war and was caught in the grip of inflation, the National Christian Council of China month after month raised substantial sums for the relief of Continental missions. Similar efforts by the National Christian Council of India throughout the war won for it the admiration of the missionary movement. Local collections in the Congo came to nearly $3,000, in Cameroun to $500, and in Syria to $2,200. The churches in Tahiti with new found vigor contributed enough to keep their whole mission intact without foreign subsidy. As so often in the past, disaster revealed new sources of strength in the Christian world community.

# War in the Pacific

War had been raging for twenty-seven months, when suddenly in December, 1941, Pearl Harbor brought the United States into it and inaugurated the Japanese attack on the British Commonwealth and Empire and the Netherlands Indies. For the first time World War II became global. In December, Japanese attacked in Hawaii, Midway, Wake, Guam, the Philippines, Malaya, and Burma. By January they had occupied the Netherlands East Indies. On the last day of February, 1942, Japanese troops moved into Java. A week later they took New Guinea. In addition, Japanese forces occupied the Gilbert Islands, New Britain, and the Solomons.

This new phase of the war struck the missionary enterprise more heavily than anything since September, 1939. At that time communication between some older churches of Europe and the younger churches had ceased; yet missionary work among younger churches thus orphaned was maintained by older churches in countries attacked by Germany. Now, however, younger churches in Southeast Asia and in some islands of the Pacific were completely cut off from their older colleagues.

ORPHANS WITHOUT SUPPORT. . . Within a few weeks Japan, Occupied China, Formosa, Korea, Manchuria,

Hainan, Indo-China, Siam, Burma, Malaya, the Netherlands East Indies, the Philippines, and some islands of the Pacific, including the Solomons and New Guinea, were effectively sealed off from all aid. More missions and missionaries were orphaned, but no outside assistance could reach them. However, orphaned Continental missions that previously had received aid were in only five of these areas—Japan, New Guinea, Occupied China, Manchuria, and the Netherlands Indies. The last was the largest field.

In every area that they occupied, Japanese forces imposed strict demands on the Christians. Their churches might continue, but only with the complete elimination of Western finance and personnel. It was "Asia for Asiatics." In some areas missionaries were interned, many were killed, and in several striking instances they managed to stay on or to go into hiding near by and continue their work, maintained by local Christians. In some areas, such as Korea, not a foreign missionary was left.

With the exception of India, the Netherlands Indies had been receiving more orphaned missions aid than any other area. From June, 1940, monthly remittances had averaged $10,000, plus additional supplements from Australia. In two months after Pearl Harbor, before further transmission of funds became impossible, advance funds were sent sufficient to provide $10,000 a month through October, 1942. German and Dutch missions had formerly operated on a monthly budget of $40,000, but maintenance of their work on one-fourth that figure can be explained by the internment of German missionaries, the slashing of budgets, and the remarkable increase in giving by churches of the Netherlands Indies. As the occupation wore on, missionary casualties mounted from starvation and murder. The Indonesian

Church, however, forced at every point to display initiative, reached a high degree of self-sufficiency.

ENLARGED RESPONSIBILITIES. . . When the Netherlands Indies were sealed off, China became orphaned missions' greatest responsibility. Twenty-five missions and some three hundred missionaries required support under what then seemed fantastic inflation. In 1942 the International Missionary Council sent $12,000 to the National Christian Council's Committee on Continental and Orphaned Missions; but in 1943 it sent nearly $110,000—nine times as much! Lutherans cared for all "Confessional" missions, of which there were nine, and the International Missionary Council for "Reformed" and other missions, numbering six.

A similar division of responsibility occurred in India. Here the National Christian Council accepted the burden of administering aid to all orphaned missions, but it entrusted the care of the Lutheran missions to the All-India Lutheran Federation. The National Christian Council provided for other than Lutheran missions from funds contributed in India and supplemented by large gifts from Great Britain and America. Regular reports of the work appeared in the National Christian Council *Review*. Yet 90 per cent of the financial load for orphaned missions in India was carried by American Lutherans.

In the Pacific Islands the work of the Neuendettelsau Mission at Finschafen, New Guinea, had been sustained by the American Lutheran Mission at Madang until the Japanese invasion. At that time many missionaries were evacuated. A few stayed on, but later most of them were interned. In the Loyalty Islands, New Caledonia, and Tahiti the Paris Mission was well advanced toward self-support, and for a long

time no help was needed. But in the last months of the war, grants were made.

AS THE WAR CONTINUED. . . In other areas the situation continued much as before Pearl Harbor. In the Near East the remaining Dutch missionary in Egypt received support for her school and clinic. An orphanage in Syria was maintained. In Iran a school for the blind was saved from liquidation. In Palestine several projects received aid and a German mission school was taken over from the custodian of alien property by the Bishop in Jerusalem on behalf of its former staff. The Danish Mission in Aden received regular Lutheran grants.

In Africa one can scarcely do more than enumerate the areas in which orphaned missions were maintained throughout the war. French West Africa remained in contact with Vichy France so that the Paris Mission managed to send funds and staff until the landings of the Allies in North Africa. Swiss members of the Basel Mission and missionaries of the Church of Scotland gave help and supervision to Gold Coast churches so that no International Missionary Council funds were needed. In Nigeria, French Equatorial Africa, and the French Cameroun the International Missionary Council came to the rescue. In the British sphere of the Cameroun German missionaries of the Basel and German Baptist societies were interned in 1940, but the Basel enterprises were maintained by the Swiss, and German Baptist work by American Baptists so that no money was required from the International Missionary Council. Continental missions in the Belgian Congo, especially those of the Scandinavian countries, received grants from numerous sources. Missionary families of Belgian, Danish, Norwegian, Finnish, and

Italian nationalities were supported by a mission fund to which International Missionary Council grants were made. In Angola two Finnish missionaries were helped. In Southwest Africa the large Finnish enterprise was supported. There, too, the Rhenish Mission, largely undisturbed though German, had its minimum needs met largely from the Dutch Reformed Church of South Africa and from America. In South Africa German missions, despite some interned workers, continued throughout the war, maintained largely by American Lutherans. Norwegian missions operated with government and Lutheran assistance. In Basutoland (in South Africa) and Barotseland (in Northern Rhodesia) the operations of the Paris Mission, though curtailed, were supported largely by Canadian gifts through the International Missionary Council. Tanganyika was one of the three most important German fields supported by orphaned missions gifts, the other two being Sumatra and India. There the large enterprises of the Berlin, Bethel, and Leipzig missions were supervised by the American Augustana Lutheran Mission, were aided with personnel from two Swedish societies, and were sustained financially through funds from American Lutherans. German and Danish Moravian Missions were cared for by the small English branch of the Moravian Brotherhood. In Kenya, the limited work of the Neukirchen Mission was supervised and supported by the Kenya Missionary Council. In Madagascar, funds, often transmitted with difficulty, came from the London Missionary Society, from the American Lutherans, from Switzerland, and from Canada. French missionaries gave invaluable assistance to American, British, and Norwegian colleagues throughout the war.

UNEXPECTED HELP. . . Many gifts to orphaned missions not recorded in the books of the International Mis-

sionary Council's Fund came from unexpected sources and were of inestimable benefit. Governments were particularly generous. Following its first grant of $200,000 (£50,000) in 1941, the Norwegian Government in London gave $120,000 (£30,000) in 1942, and an equal sum a year later for missions cut off from their regular bases of support in Norway. The Chinese government, in effect, gave money for orphaned missions, and indeed, for all missionary enterprises when, after May 1, 1943, it granted a 50 per cent additional allowance on exchange. In a few months this was increased to 100 per cent, thus doubling the purchasing power of remittances to China. Specific missions also received direct aid. The government in Palestine made considerable grants to the Moravian Leper Asylum. In addition to International Missionary Council grants, the Paris Mission in Basutoland and Barotseland was able to maintain part of its enterprises through subsidies from local government authorities. The same mission received substantial government help toward its responsibilities in Cameroun and in Gabon. The DeGaulle regime gave generously for the schools of French missions. In 1942 when the Congo Protestant Council was unable to make the quarterly payments due to orphaned missionaries in the Congo, the government gave 20,000 francs at once to help it.

Some assistance also came from American and other soldiers who saw at first hand the results of the missionary enterprise. The thrilling story of this "first encounter" has been told by Dr. Henry P. Van Dusen in *They Found the Church There.*[1] GI's contributed money in India, China, the Philippines, and the islands of the Pacific for missionaries

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[1]Charles Scribner's Sons, New York, 1945.

and orphaned missions. From Canada, a group from construction crews on the Alaska Highway sent $60 through their chaplain for missionaries without funds. New Zealand soldiers gave money for a ward in a missionary hospital to be built in the Solomons after the war. By the summer of 1944 American soldiers in New Caledonia had contributed some $19,000 for missions there and supported vigorously the Paris Mission in Noumea. In late 1944, urged on by the mounting inflation in China, the Church Committee for China Relief responded to the appeal of the International Missionary Council and allotted $200,000 (Chinese) for four hundred and ten nationals of the staffs of the Basel, Norwegian, and Finnish missionary societies in China. That money helped sustain hospitals, leper colonies, schools and orphanages.

# The Orphaned Missions Fund

As the war's outcome became more and more clear, it was possible to gain some impression of what the support of orphaned missions had meant. Yet even today it is impossible to assess fully the significance of this new chapter in the life of the Church.

WARTIME INCOME. . . The original hope had been to maintain the "essential" features of orphaned missions with relief aid of $2,000,000 yearly. Of this, $1,500,000 was expected from the United States. Yet in no single year during the war was as much as $1,000,000 received and disbursed. Indeed, the average yearly budget for orphaned missions during the war approximated $793,500. Of this an average of $696,000 (including a yearly average of $153,000 for British missions) came from the United States. Of the American share, an average of $276,300 was handled through what is now, in 1949, the United States Committee of the Lutheran World Federation. That so little sustained so much seems incredible until one recalls the heroic sacrifices of missionaries and the responsibilities accepted by younger churches.

ADMINISTRATION OF THE FUND. . . Dr. A. L. Warnshuis, secretary of the International Missionary Council in New York through 1942, had been instrumental in creating the International Missionary Council's Orphaned Missions Fund. Twenty-five countries had contributed, and,

quite properly, the United States supplied 87.7 per cent of the total. During the war about one-third of all money given from America for orphaned missions was contributed through the Lutheran World Federation. Some funds and administration were handled by the London office of the International Missionary Council. But the major responsibility for the Orphaned Missions Fund was in New York. That office collated information on all direct denominational giving for orphaned missions from the United States and abroad. It provided the channel for all general gifts to orphaned missions and issued monthly bulletins and annual reports. It received acknowledgments from the field for all financial help sent through the International Missionary Council. Yet the administrative expense for this whole vast enterprise was kept to almost negligible dimensions. In 1942, the Reverend Leland S. Albright, formerly a United Church of Canada missionary in Japan, became Assistant Secretary to Dr. Warnshuis and gave major attention to the Orphaned Missions Fund until his resignation in December, 1948.

Money came from many sources—from mission boards, denominational relief agencies, local churches, service men's groups, and individuals. Much was sent directly and reported to the International Missionary Council. Contributions from within the British Commonwealth, for obvious exchange reasons, went through the London office. Generally, special committees of the National Christian Councils administered funds locally. In some instances, however, money had to be given directly to a specific mission.

PREPARATION FOR POST-WAR NEEDS . . . By the end of 1943 it became clear that the needs of orphaned missions would continue for months—perhaps years—after

the end of hostilities. The International Missionary Council began to make preparation accordingly. The economies of some of the Continental sending countries would be prostrate. Financial reserves might well be wiped out by mounting inflation. Church constituencies would be depleted and in some cases scattered. Post-war conditions would make difficult Continental contributions sufficient to maintain missions on the field and to provide for the rehabilitation and recuperation of interned missionaries. German missions would have problems peculiarly their own, especially as they involved the fundamental question of missions' supranationality. Careful estimates were attempted to guide planning for the post-war period. Church relief organizations were urged to keep the Orphaned Missions Fund on their list of approved agencies for some time after the war. And a reserve fund of $100,000 was set aside to aid in meeting any future emergency situations.

On the recommendation of the North American counselors, Bishop James C. Baker, Chairman of the Council, and Dr. John W. Decker, succeeding Dr. Warnshuis as its secretary in New York, formulated a statement that became largely determinative as basic policy for the future of orphaned missions. In addition to indicating the need for continued efforts after the war, it included four points bearing especially on German missions: first, the Church cannot consent to the barring of missionaries from a field in peacetime on the basis of nationality alone; second, the welfare and progress of a younger church must be the paramount concern in any arrangements affecting its life—further, that church must be party to and help to carry out any decisions reached concerning it; third, all Christian forces in a particular region

are under "heavy obligations unselfishly to aid" in maintaining orphaned missions within their area; and finally, as a practical policy, earnest consideration should be given to the international staffing of orphaned missions.

EFFECTS OF THE FUND. . . Today government expenditures have taught us to think in terms of billions of dollars. An appropriation of $20,000,000 is lightly brushed over by the average newspaper reader as belonging to the inconsequential. The first year's program of the Economic Cooperation Administration called for a figure two hundred and fifty times that amount! Five million dollars spent for one project during six long years of war seems infinitesimal by comparison; yet this was the total amount provided to maintain orphaned Protestant missions in Asia, Africa, South America, and the islands of the Pacific throughout the whole war. This meant support for churches, orphanages, schools, hospitals, dispensaries, printing presses, *and missionaries,* among more than one-fifth of the younger churches of the world. The results achieved through orphaned missions and in past decades from the small sums devoted to Christian missions ought to give pause for thoughtful reflection.

The Orphaned Missions Fund operated on an income of less than $800,000 a year during the war—money representing giving over and above regular missionary contributions. For hundreds of stranded missionaries it kept body and soul together. For members of younger churches it maintained necessary institutions, although often with their work drastically curtailed, and it bore constant testimony to the fellowship of which they are a part. Never thought of as simply a "decent" or "friendly" gesture, the whole program of orphaned missions was conceived as serving the ultimate well-

being of younger churches, of an important part of one Christian world community.

The project was new in the history of the Christian Church. The reality of the world Christian community in action, the manner in which it operated, indeed, the very *fact* of giving under the circumstances of the times had a significance that far outweighed the sums involved. The greater part of the orphaned missions was sustained by Christians from countries at war with the lands of those who normally supported them. Here was actual proof of a Christian world fellowship that transcends nation and denomination and unites its members in faith and love.

Across warring lines Christians were praying for one another. Despite limitations imposed by war, Christians were working for one another,—not from maudlin sentimentality, but because they are unitedly involved in the world's most compelling task, the evangelization of mankind.

Christians around the world assumed responsibility for the welfare of unknown and sometimes "enemy" missionaries. Those of other nations and churches safeguarded their property and often at great sacrifice maintained their work. Unity born of love was manifesting itself. Here was prime evidence of the inner meaning of the word "ecumenical."

# Post-War Problems

Neither VE Day nor VJ Day marked the close of the war. When the firing ceased, not only did war's dislocations continue, but new problems arose. Nearly four years after Germany's surrender, a peace treaty remains to be written. For orphaned missions, the world of war blended with almost no break into the post-war world.

THE RECEDING TIDE OF BATTLE. . . In the Pacific as Allied armies began to expel Japanese forces from island after island, missionaries unheard from in several years were again put in touch with the outside world. When the Solomons were taken in 1943, it was discovered that some missionaries had managed to continue their activities, despite occasional enforced hiding in the jungle. In the spring of 1944 Allied Headquarters reported the rescue of one hundred missionaries, three-fourths of them German, at Hollandia, New Guinea. Having suffered greatly, they had to be cared for. By the end of 1944 as one island after another was freed, missionary replacements were beginning to leave Australia in a small but steady stream. They discovered that, while many missionaries who had remained at their posts had died or been killed, some had survived.

During the winter of 1944-45 missionary concern in some parts of Europe continued strong. Sweden had managed to send two missionaries to Tanganyika. In the Netherlands a keen sense of responsibility for foreign missions was clearly

noticeable. Eighteen missionary candidates were in training and fifteen others were ready for service as soon as the way opened. By the late autumn of 1944, except for a few pockets, France was liberated. Immediately the Paris Society reopened communications with its missions and sent funds to those in French territory.

CONTINENTAL SOCIETIES AFTER LIBERATION. . . When fighting ended in Europe on May 8, 1945, and in the Pacific on August 14 of that year, earnest hopes were expressed that European societies could shortly resume their operations and shoulder their own financial responsibilities. Everyone knew this could not occur immediately. Some assumed the transition would require several years, but few realized how long the process would actually take. Following the example of government agencies, the Orphaned Missions Fund set the summer of 1949 as its terminal date. In the meantime its budget and program, presumably, would diminish annually.

Yet it quickly became evident that while other countries would be slower in resuming their work than had first been anticipated, Germany would be delayed beyond all the others. That great land lay prostrate. Of the thirty German mission societies, eight had lost their headquarters, and those of several others were seriously damaged. Fifteen months after the cessation of hostilities paper was virtually impossible to obtain, and societies found it exceedingly difficult even to communicate with their contributors. Three of eastern Germany's societies lost great segments of their constituencies through redefined boundaries and an exodus of population into western zones. Yet on the whole supporters remained loyal, and numerous offers of service came from youth with real missionary purpose. A few seminaries were

reopened. Despite the country's poverty, missionary zeal—in the commitment of lives and money—was marked. Occupation restrictions, however, nullified any implementation of this zeal overseas quite as effectively as war's isolation.

Elsewhere in Europe, the Paris Mission resumed full financial responsibility for a large part of its work. Danish societies were sending some funds, although they still required supplementation; indeed, their government was the first to make possible the resumption of payments abroad. During the war the Orphaned Missions Fund had paid the normal contributions of all separated countries to the International Missionary Council. Consequently, having secured sterling funds shortly after the war, the Danish Missionary Council repaid to the London office the total of its contributions due the International Missionary Council since 1940. At that time, however, Belgian, Dutch, Norwegian, and Finnish missions found it virtually impossible to secure foreign exchange. Yet by the end of 1946 most of the societies represented by these countries had been able to resume financial responsibility for their foreign work.

CONTINUING DIFFICULTIES. . . Conditions on the field were so varied and difficult that one can scarcely imagine what chaos might have resulted had there not been one, over-all, coordinating Orphaned Missions Fund. Missionaries in the Pacific islands were resuming their work. Yet in Indonesia warfare and political turmoil made missionary efforts impossible. In the interval, missionaries on the field had to be sustained. In the East many German missionaries were still interned, while their wives and families were free, but stranded, unable to qualify for relief offered by certain agencies. There was a sameness wherever one viewed the situation. As the International Missionary Council's May,

1946, *Bulletin* stated, "A survey of Orphaned Missions, area by area, presents a rather monotonous picture of people carrying on doggedly or waiting patiently for deliverance."

The plight of Sumatra's Rhenish missionaries who arrived at Hamburg in July, 1947, has already been mentioned. War in Europe had been over for more than two years, but the repatriation problem remained. There were still German missionaries in Japan, large groups were in China and in Southwest Africa, and smaller groups remained in the Pacific area. A few could go on working but almost all needed rest, and the aged, the ill, and the children must be repatriated. Occupation restrictions allowed no support from their homeland. Elsewhere on the Continent inflation and rising costs so shackled all societies that they could scarcely maintain the reduced wartime budgets of their own missions.

By the end of 1947 German missionaries were still being released from internment. Once repatriated, however, no one could return to a former field. Yet some were allowed to go directly from internment to resume their former activities. Orphaned Missions subsidies were still needed for modest maintenance and work budgets of German missions and the repatriation of German missionaries. German societies could obtain no foreign exchange.

With the deterioration of the international financial situation, the winter of 1947-48 proved extremely difficult for Continental missions generally. Scandinavian societies faced special hardships, their governments allowing them foreign exchange for only a specified proportion of their total needs. The Paris Mission likewise was unable to obtain the necessary exchange for its extensive work in British Africa and was plagued with inflation. Hope for bringing the Orphaned Missions Fund to an early close vanished.

British as well as Continental societies were being caught in the vise of rising costs due to inflation and government restrictions on the transmission of funds. Even the strong Church Missionary Society in London admitted a deficit approaching $250,000 for 1947. The Basel Society had increased its receipts by $45,000 in 1947. Yet its costs had risen so enormously that it had to make severe cuts in expenditures in China, Borneo, Cameroun, and India, and at the home base. In addition it had to reduce its staff: it recalled half its German missionaries from China in 1948 and formulated plans to bring back the remainder in 1949. In Switzerland it had forty young men, missionaries eager for service, for whom no funds were available.

From 1943 The Church Committee on Overseas Relief and Reconstruction commended to the denominations and assisted, from its undesignated receipts, the Orphaned Missions Fund. When in 1946 Church World Service succeeded The Church Committee on Overseas Relief and Reconstruction, it took over these functions and, again from undesignated gifts, greatly increased its contributions to the Orphaned Missions Fund.

A NEW SPIRIT. . . The resumption of intercourse and planning with German societies immediately after the war provided further striking evidence of the reality of the Christian community. During the war a source of strength for missionary leaders in Germany was their consciousness of being part of an ecumenical fellowship. This time, in contrast with their unawareness in World War I of what was being done, they knew that other Christians were caring for their missions. As a result, how utterly different the first post-war meeting with German mission leaders was from its World War I counterpart! Then there had been suspicion, accusa-

tion, and tension. A whole decade was required to heal the wounds of war and to restore full fellowship. But at Hermannsburg in November, 1945, there was understanding, a grateful renewal of acquaintance, and a determination to begin building together again in love and mutual trust. The next meeting at which all Continental councils were represented was that of the *Ad Interim* Committee of the International Missionary Council at Geneva in February, 1946. There was no coaxing to bring reluctant German participants as had been the case at Crans in 1920. German representatives came as a matter of course to help shape plans affecting their missions. Similar gatherings met at Hermannsburg in May, 1946, at Rheinfelden in October, and at Baarn, Holland, in May, 1947. Each of these enabled members of the International Missionary Council to work at the problem of German missions as a common concern. They led naturally to the Whitby meeting of the International Missionary Council in July, 1947, and resulted in the important document there approved and published, "The Supranationality of Missions."

# The Future

The situation in 1948 forced fundamental rethinking on the whole problem. The facts were clear. The 1939–1945 period was history, and only German missions remained in any sense orphaned. German fields in Africa, the Near East, and the Far East still required support just as they had in the autumn of 1939. Furthermore, for the immediate future German societies would be wholly unable to sustain their former work. Financial difficulties harassed societies of all other Continental lands. Yet straitened as they were, most of them managed without overburdening hardship. Two, however, could not do so. Contributions to the Paris Society jumped from 4,500,000 francs in 1944 to 27,000,000 francs in 1947, but the latest devaluation of the franc had forced expenditures for only the barest necessities to an unheard of 82,000,000 francs. The Barotseland and Basutoland fields of that society remained wholly dependent upon Orphaned Missions aid. The Basel Mission, its reserves depleted through years of war, needed substantial assistance to compensate for its loss of German income.

PERSONNEL. . . Financial support still constitutes a major problem. But an extremely difficult obstacle in maintaining German work has been personnel. Many societies have lent members from their own staffs for German fields, but they cannot fill all vacancies. Today, in 1949, of the fifteen

hundred German missionaries at work before the war, only four hundred remain on the field. Great gaping holes are left in important areas. Securing adequate missionaries is at best a problem, and to have trained personnel in Germany unable to return to the field becomes particularly vexing to societies striving to maintain their own and German work. Before May, 1948, no German missionaries or candidates had been allowed to leave their homeland. But that month a member of the China Inland Mission, Baroness von Reiswitz, returned to her work in China. An important precedent was established. That summer a new family from the Berlin Mission sailed for South Africa. And in the autumn, three German Catholic priests flew back to their former posts on New Britain Island. Presumably, others will follow. Yet the major task of supporting them and their work will grow.

A NEW LUTHERAN PROGRAM. . . Responding magnificently to this challenge, the Lutheran World Federation has taken decisive action. When Dr. Ralph Long, from the beginning the director of Lutheran aid for orphaned missions, died, Dr. Paul Empie succeeded him. But a new post was created with Dr. F. A. Schiotz as full-time Executive Secretary for the Commission on Orphaned Missions. The Lutheran plan calls for a new program of some years, possibly ten, to help German Lutheran missions, still with no means of support, to recover their work. It is budgeting about $750,000 for this project in 1949.

A TWOFOLD RESPONSIBILITY. . . The Christian Church owes much to German missions. The first Protestant missionaries in India, nearly a century before Carey, were Germans. Indeed, the Anglican Society for Promoting Christian Knowledge, unable to send its own nationals because of East India Company restrictions, supported some of them for

years. Under similar circumstances the Church Missionary Society later sent German missionaries to India. Germany led the way in the history, theory and science of missions and contributed immensely, although the fact is little realized, to the development of cooperation. Responsibility born of gratitude should be ever present in our thinking. But consider another fact. Either our current obligation is met, or the total volume of missionary endeavor, small as it is in the world today, will decline perceptibly. A world Christian community exists, and part of its life stands in jeopardy. Responsibility for the weaker rests with the stronger. To speak of missionary advance while allowing one long-functioning segment of that enterprise to deteriorate would be absurd.

Broad ecumenical planning calls for immediate, effective support of established missionary work facing disintegration. And if one questions the ultimate beneficial effect of such subsidy upon the health of Continental missions, he must face the fact that temporary aid enervates only when it reduces sacrificial effort that would otherwise result. The wartime record of Continental societies provides eloquent answer. The day for minimum emergency relief has passed. The future requires full maintenance of functioning missions and returning missionaries.

ORPHANED MISSIONS AND INTER-MISSION AID. . . In light of these facts, the International Missionary Council, meeting at Oegstgeest in September, 1948, focused major attention on the question of Continental missions. That gathering, wrestling earnestly with the problem, produced an effective five-year plan for "Orphaned Missions and Intermission Aid." Its yearly budget calls for $300,000. Meant primarily for non-Lutheran German missions, assist-

ance will also be given other Continental societies suffering undue financial strain. Bearing in mind the American Lutheran pledge, one recognizes that present need actually exceeds wartime grants for orphaned missions.

Oegstgeest followed Amsterdam, and that historic meeting is a vivid memory. It symbolizes a new mind in the churches —inclusive thinking that springs from a recognition of world Christian community, of unity in faith and love, and of partnership in obedience to the Great Commission of our Lord. Such thinking generates vision—vision that can encompass the present plight of hard-pressed Continental mission societies and motivate appropriate action.

Someday German and other affected societies, we must hope, will be able to resume maintenance of all their prewar work. Until they can, the Christian community shares their responsibility. Within that fellowship American churches, abundantly blessed, alone can shoulder that portion of the burden impossible for others to bear unaided. A new chapter in the history of Christianity has been substantially written. Yet it remains incomplete. We have a sacred trust, for unto us is committed the final major share of its authorship.

Contributions for the Orphaned Missions
and Inter-Mission Aid Fund may be sent to

THE INTERNATIONAL MISSIONARY COUNCIL

156 FIFTH AVENUE
NEW YORK 10, N. Y.
U. S. A.

2 EATON GATE
LONDON S. W. 1.
ENGLAND

# APPENDIX

## *Orphaned Missions*

### SUMMARY OF CONTRIBUTIONS TO CONTINENTAL AND BRITISH MISSIONS

November 1, 1939, through December, 1947

| | To Continental Missions | | | | To British Missions | |
|---|---|---|---|---|---|---|
| | *From U.S.A.*[1] | | *From U.S.A. Lutheran Bodies*[2] | *From Other Countries* | *From U.S.A.* | |
| *YEAR* | *Through I.M.C.* | *Sent direct* | *Sent Direct & through I.M.C.* | | | *TOTALS* |
| 1939–40[3] | $ 119,152.25 | $ 75,710.79 | $ 189,940.00 | $ 94,412.24 | $ 187,000.00 | $ 666,215.28 |
| 1941 | 225,445.29 | 88,954.98 | 189,852.19 | 101,107.94 | 374,013.05 | 979,373.45 |
| 1942 | 112,844.65 | 74,220.15 | 168,888.86 | 88,729.45 | 174,201.55 | 618,884.66 |
| 1943 | 161,178.44 | 54,294.66 | 247,373.43 | 107,487.11 | 142,447.18 | 712,780.82 |
| 1944 | 236,630.52 | 128,267.61 | 388,867.63 | 57,490.69 | 28,382.39 | 839,638.84 |
| 1945 | 204,656.08 | 110,109.65 | 474,554.98 | 135,355.97 | 18,913.60 | 943,590.28 |
| 1946 | 197,924.59 | 73,622.51 | 452,929.75 | 43,224.75 | 44,513.60 | 812,215.20 |
| 1947 | 159,589.92 | 62,348.62 | 507,042.47 | 27,017.47 | 64,395.80 | 820,394.28 |
| | $1,417,421.74 | $667,528.97 | $2,619,449.31 | $654,825.62 | $1,033,867.17 | $6,393,092.81 |

[1] From Boards, Societies, and individuals except Lutheran bodies.
[2] National Lutheran Council and U. S. A. Committee for Lutheran World Federation.
[3] November 1, 1939 through December 31, 1940.